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who heard him on the occasion to which we have referred could feel other than attracted and charmed with the man. His speech has united more firmly than ever the link which unites together anthropologists of all nations. Dr. Broca's knowledge evinced of the organisation of the Anthropological Society of London, and the relations which exist between it and this *Review*, was sufficient to shame many a British anthropologist. We are only sorry that the speech cannot be reproduced *in extenso* for the instruction of those who have hitherto been too lazy or too stupid to understand the organisation of the London Society. We shall be well pleased that they should receive their instruction from the FOUNDER OF MODERN ANTHROPOLOGICAL SCIENCE.

The prospects of the *Anthropological Review*, the Anthropological Society of London, and, indeed, Anthropological science generally, were never, we believe, so bright as they are at this minute. Nothing is more erroneous than to suppose that attacks in periodicals, or by societies, injure them.

Our enemies are often enemies of the Anthropological Society, and very generally also of Anthropological science. They would first destroy us, then the Society, and then the science.

What would not be given by some of our detractors at this moment to any one who would eradicate that terrible word ANTHROPOLOGY from the English language?

To do this the *Review* and the Society must first be destroyed. It is of course possible that they may succeed in exterminating this *Review* at some distant day, but never the Society or the Science of Anthropology.

We think that we can promise our readers that all the strength of the enemy will be exhausted in killing us. The Society will yet remain as a great fact, and Anthropological science will some day be appreciated, if not venerated, by every man who loves truth for its own sake: and it is for such alone we labour and whose good opinion we desire.

Anthropological News.

THE FINANCIAL POSITION OF THE ANTHROPOLOGICAL SOCIETY OF LONDON.
 —Some wisecracks have recently made what they believe to be a discovery, but which now turns out to be nothing more than a veritable "mare's-nest." On the 4th of February last, when Dr. Hunt took the chair after his election as president, he made some remarks on the financial position of the Society, which were printed at length in some of the daily papers. The *Globe* gave

the address at length. When however the Journal of the Society came to be issued, a kind friend pointed out to a busy-body of the worst type, that portions of this address had been suppressed. Here was a chance for the enemies of the Society! Now would the jealous or disappointed join together to attack the management of the Society! But between February and August the whole aspect of the affair had changed; the financial position of the Society which was not satisfactory in February was eminently so in August. During this period it is well known that the Council of the Anthropological Society had been working incessantly to get the finances of the Society into a more satisfactory condition by calling in the amount due to the Society. In this they have been successful. Some men are either too ignorant or too conceited to master a subject before they write on it, and hence the fiasco which they produce when they appear in print. The following extract from Dr. Hunt's reported remarks on taking the chair are omitted from the Journal of the Society, and as they are the basis of the whole of the attack made on the financial position of the Society we reproduce them here.

After remarking, "But while we entertain a merited contempt for the opposition which is offered to our Society, either from the public or from semi-scientific men, we cannot be too careful to make ourselves thoroughly masters of what is our present position, both in a financial and scientific sense." Dr. Hunt is reported to have gone on to say, "In the first place, therefore, I cannot hide from myself, nor do I desire to conceal from you, that the present financial position of the Society is in an unsatisfactory state: that state is caused solely by the large defaulters' list. The question which we now have to face is the probability that our Society will have to go through the painful stages I have alluded to, before it finally becomes as successful as we all desire it to be. I have been induced again to become your President solely with the hope of averting the dangers which threaten us.

"With regard to our finances, I will now only observe, that if we take our assets and liabilities, we bear a very good comparison with any scientific society in this metropolis. The income and expenditure of this Society, during its brief existence, has far surpassed that of any scientific society ever established in Great Britain. Our income in—

1863	-	-	was	£	525	10	0
1864	-	-	-		1335	8	4
1865	-	-	-		1555	14	1
1866	-	-	-		1458	9	9
1867	-	-	-		1215	8	1

Total in five years	-			£	6090	10	3
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If we compare these sums with the income of similar societies, we shall be better able to understand our present position and our future danger.

"The above sums include our income from every source; but it will be seen that if we compare our income from annual subscriptions, it exceeds that of societies of a similar character. Thus, the Geological Society, whose total income in 1865 was £1900 : 5, only £594 : 16 : 6 came from annual subscriptions, the remainder being produced from Compositions and Admission Fees, and £141 from dividends on Consols; while the amount received by us for Annual Subscriptions during the same year was £1000 : 15 : 11. I do not

propose, however, to trace the history of the fluctuation of the finances of all other societies, but will merely now take one illustration, which will sufficiently serve as a warning to us.

"Thus, we learn that twenty-five years ago, when our active and zealous Fellow, Dr. Richard King, founded the Ethnological Society of London, it consisted, during the first year, of twenty-five Fellows, eight of whom withdrew the next year. Three years later, through the exertions of Dr. King, the income of the society was raised to £299 : 12 : 9. Some changes then took place, and after a little time it ceased to publish anything. For nearly seven years it remained in a state very much resembling death, until, in the fifteenth year of its existence, it had no more than thirty-three paying members, with an income far less than its expenditure, and barely amounting, by annual subscriptions, to £50 per annum; besides this, it had incurred a very considerable debt. How it survived this well nigh hopeless state, and how by its attempts to do so it sealed its own fate, I need not now stay to inquire. Suffice it to say that although the presence of ladies at the meeting might have conduced in some small degree to free it from its pecuniary embarrassments; yet, from the time of their admission, it has lost any claim to be ranked as a purely scientific society.

"We now learn, however, from the last balance sheet of that Society for 1866-67, just issued, that the income from all sources was only, for the year, £299 : 18 : 4. It has no funded or other property to compensate for the amount received for Life Compositions, which now amount to twenty-five per cent. of its Fellows.

"With regard to our Society, all our life compositions are amply secured, and invested in property, consisting either of furniture, books, or copyright, and stock of translations, etc.

"In reference to our income, I feel very strongly the great necessity there is at this time for zeal and unity of action on all sides. It is alone by zealous co-operation that we can hope to escape the financial ordeal through which other societies have had to pass.

"Of our finances, I will only observe that, taken as a whole, they are rather better than when our present Treasurer took office. I think all will join in an endeavour to render them still more satisfactory. It is no small matter that we have undertaken to do, nor can it be effected without a considerable sum of money, and a large number of real workers and a still larger number of paying Fellows.

"My suggestions would be to relinquish all schemes which were not contemplated in the original formation of the Society. We had better do a little and do it thoroughly, than embark in doubtful enterprises. We have plenty of good scientific work before us, and now will come the test of who are the real lovers of science for its own sake. The history of the Society during the next few years will be of more importance in deciding its future character as a scientific body than that which it has effected in the past. Now we have not only our past experience to guide us, but we must feel also that many plans and schemes attempted in the early history of a society are no longer admissible when we have a scientific character to sustain and consolidate.

"On taking the chair to-night as your President, I do so with a full knowledge that I have undertaken a most difficult and responsible position. The experience of former years has taught me that no man can properly fulfil the duties of this office without a very considerable amount of trouble and great anxiety. I can also assure you that the duties belonging to the office of

Director are equally exacting, and perhaps more laborious. Neither the Director nor myself hold our respective offices by our own seeking. Indeed, no man can or will ever be elected to either of these offices by his own desire. It is alone a man's colleagues whose right and whose duty it is to call on him to assume office. Why I am not allowed to "rest and be thankful" I know not; but I trust that I may be able to do so at no distant day.

"In the meantime I will only add that my efforts shall be devoted (as far as my health will allow me) to a sincere endeavour to establish the society on a firm basis, and that I will do all I can to promote its material prosperity, and to sustain the dignity and importance of the science.

"I will only ask from my colleagues that support which I shall in my turn be ever ready to give to my successors,—and of the Fellows of the Society generally, and the Council, that unanimity of action and feeling by which alone great events and great deeds can be accomplished.

"In conclusion I would desire to beg of those who take part in our discussions, to remember in the future that we shall do well to avoid, as far as possible any appearance of speaking as though we were fighting for victory and not for truth. Science cannot be advanced if its problems are discussed as party or personal questions. At present I believe we are more free from this danger than we have ever been before. Those who object to our non-acceptance of the biblical account of man's formation as the starting point of our inquiries we can now consign to the 'Victoria Institute;' and those who, from diseased livers or disappointed ambition, cannot discuss scientific questions without a childish exhibition of temper, to the softening influence of the female sex, at the Ethnological Society.

"I trust that by our united efforts we may ere long be able to declare that our financial and scientific position is both consolidated and finally and permanently assured."

Now some of our readers may ask by whose authority were these extracts omitted? The answer to that question is we believe excessively plain. Not half, or perhaps a quarter, of what is said before the Society is ever printed; what shall be printed is, we believe, decided by a Publication Committee. We think in this case they made a mistake, as it has given a chance to the enemies of the Society which they have not been slow to avail themselves of. We trust that the castigation that one of such scribblers has received from the Council of the Society will be a warning to others who feel inclined to travel the same dirty path, in order to obtain a temporary notoriety as great financial authorities or as reformers of scientific societies.

EARLY MAN IN ITALY.—In a small but most interesting memoir, entitled "Antichità dell' uomo nell' Italia Centrale," 8vo., Prof. Nicolucci gives an account of certain excavations made in June last, which afforded him the opportunity of confirming the existence of implements worked by human hands, in the upland gravels (*banchi diluviali*) of the Tiber, in the neighbourhood of Rome. He has collected them from the cave-gravel at Pontemolle and at Tor di Quinto. It is to be regretted that the section of the gravel which he states he laid before the Academy has not been published, but the conditions of deposit seem to be the following. A vast alluvial deposit near Rome extends over the land at a level of more than thirty metres above that of the winter floods of the Tiber, and is composed of sands and breccia irregularly mixed together and disposed in very uneven beds, which the author considers due to the changes in deposition produced by the variable currents of the great stream. This material consequently represents *detritus* brought from all the beds over which the

river flows; chalk and flints from the jurassic, cretaceous, and eocene rocks, which constitute the Apennines; and breccia and volcanic materials from the sub-Apennine lands.

The worked flints are found throughout the whole extent of this deposit, and most commonly at a depth of ten to twelve metres from the surface of the soil. They consist of knives, arrowheads, lanceheads, scrapers, wedges, and all are of such rude workmanship that they almost appear to be natural productions instead of works of art; they are all chipped from flints usually either yellowish and translucent, or greyish opaline, and which evidently are not derived from the neighbouring hills, but have been brought by the river from the central region of the Apennines. In the same beds are discovered the remains of large extinct pachyderms (*Elephas antiquus, meridionalis, primigenius*), mixed with those of such contemporary animals as meles, felis, testudo, &c. It may be noted that Prof. Nicolucci does not mention the species of *felis* here discovered.

These are not the only discoveries. The brother Indes explored a bone-cave at Monte delle Gioie, near Ponte Salara, where he found stone weapons and utensils associated with *elephas primigenius* and other extinct animals. When, however, father Secchi and MM. Ponzi and Rossi visited this cave, it was found to have had the strata so disturbed by the excavations of the first discoverer, that precise evidence of the locality where each respective object was found was unable to be brought forward.

Prof. Nicolucci speculates on the probable amount of physical changes which the adjacent territory has undergone since the time of the deposition of these implements. He is apparently inclined to refer more to cataclysmal action than is the custom in England.

A description of the objects found, and a notice of some analogous discoveries in the island of Capri, close the present interesting little memoir.

DR. C. CARTER BLAKE returned from Nicaragua in the middle of July last. We believe that it is his intention to contribute a paper on the natives, both Indian and mixed breeds, during the ensuing session, to the Anthropological Society; and that he will also lecture on "Central America, its physical features, population, and resources," at Hull and other places.

CELT AND SAXON.—We are glad to notice that the public papers are beginning to call the attention of their readers to the writings of Dr. Knox on "Comparative Anthropology." The following is extracted from the *Pall Mall Gazette* of Sept. 11, 1868. Speaking of the lectures which Dr. Knox published twenty years ago on Race it observes,—

"These papers were distinguished by boldness both of language and assertion, but they bear the marks of profound conviction, and though they prove the author to have been almost a fanatic in his faith, some of his observations are highly suggestive. Indeed, for the force and truth contained in them, and as far as they can be gainsaid, many of them might have been written at the present moment instead of a score of years since. His theories concerning Celt and Saxon, and the extent to which they are supported by experience should be of interest just now; and even if the English public refuse to consider them they will thereby but so much the better prove his words, since, according to Knox, the Saxon is ever prone either stupidly to ignore, or with arrogant incredulity to deny and mock at, the laws of race: 'All other races and all other men he holds in utter contempt.'

"No doubt, calmly considered, the present state of things is from one point of view sufficiently extraordinary. On the one hand, in London alone, within

a very short space of time there have been some scores of robberies committed in our streets, many in the full light of day, most of them accompanied by a brutality and violence perfectly sickening. Policemen are kicked until they can scarcely move; women have had their heads and faces battered until they lost all likeness to humanity, they are knocked down, robbed, and insulted; men fare no better; lookers-on exhibit no indignation, and offer no assistance either in protecting the victim or arresting the guilty parties; and even policemen are beginning to content themselves with following the miscreants at a safe distance until they meet with a brother constable to aid them. Then let us glance at Ireland. It is at the present moment free from crime to a degree that may well make Londoners sigh to think of. The judges go about the land finding little or nothing to do. In one place it was stated that these august personages, together with the jurymen and barristers, went forth to play at cricket; in others white gloves were presented, in token that there were no prisoners for trial. Everywhere the judges congratulate the authorities on the remarkable absence not only of serious crime, but of almost any kind of crime at all. But let us strike a little deeper into the strata of humanity. Mr. Kingsley, presumably with reference to his own countrymen, says that every man has something of the blackguard in him; and we may admit that the genuine 'rough' is an Anglo-Saxon product, but in the Celt there is even in quiet times something of the wild cat, and if he is exasperated on certain subjects, when he conceives himself insulted or oppressed, sometimes also at the mere sight of blood shed in fight, he develops traits which suggest a cross with the tiger. Thus even while the sunshine lies on the Irish landscape there are clouds in the horizon which indicate not one electric explosion, but many, and passions altogether human will be appealed to and gratified in the name of religion. Only very lately some hundreds of Irish Catholics lay hidden in a glen all night, in the hope of a battle next day. Nor did they hope in vain. The Orange party walked forth in the early morn, the customary affray ensued, blood flowed pretty freely, and a score of men got broken heads. In fact, no sooner is the green or orange colour displayed, or the obnoxious tune heard, than every Irishman arises in his strength, trusting, as one of them said, that 'when God provides a shillelah to strike, he provides a pate to break.' At another place something like a battle took place; the Orange party had to fly for their lives, firearms were used, a certain number of the combatants were killed, and when the bodies of these persons were borne to the grave nearly a thousand excited human beings knelt down with bared heads before the house whence the shots were fired, and invoked Heaven's curses on the murderers. Then there was a long silence, and they all rose up and followed the funeral procession, the women wailing, shrieking, and keening, as is their wont; for Irishwomen, in rags, dirt, and untidiness, have always their wits and their tears ready for their country's service. But time would fail us to tell of all these affrays; one is very much like another, and they are reproduced in England in exactly the same form wherever the same causes exist and there are a sufficient number of Irish to take advantage of them. There may be good times or bad times, and, in the sense we mean, these bad times are bad for reasons which Englishmen cannot even guess why or wherefore they have power to enrage or depress the Irish nature; but so long as the Celtic race exists these scenes will recur.

"Knox believed that neither climate nor anything else can permanently influence, far less change, the type of a race. Destroy a race it may, and does, but never converts it into anything else. No race, according to him,

could occupy, colonise, and people a region of the earth to which they are not indigenous, and he believed in the physiological law which extinguishes mixed races. Intermarriage between them only affects them temporarily; the stronger or more numerous absorbs the other, and the offspring revert to the old type. Of the Celts the Gallic preponderates in numbers; then comes the Irish, and afterwards, at a long distance, the Welsh, Canadian, and Caledonian Celt. Of the Iberian Celt he makes no mention. Let us examine a little Dr. Knox's assertions concerning Celt and Saxon, for though arrogant enough—he claims to be the descendant of John Knox—they are often amusingly true to this day. The Celt is of all races the most military in the world—not more, not perhaps so courageous as the Saxon, and far less self-reliant, but essentially warlike. He delights in battle and bloodshed. 'From Brennus to Napoleon the war cry of the Celtic race was, To the Alps! to the Rhine! This game, which even still engages their whole attention, has now been played for nearly 4000 years.' It is the Celtic nature; the Celt cannot change it if he would. His natural weapon is the sword; knowing his weakness in the torso, he does not wrestle or box. It is to him that the Saxon must look for aid if ever Russia threatens to overrun Europe, and this has already occurred once. In religion, whether Roman or not, he is always Catholic. 'The Saxon may take his religion from his lawyer, the Celt will not.' The Welsh Celt and his Cornish brother are Methodists. They favour revivals and love feasts, and among them mormonism obtains easy victories. When the Caledonian Celt is not a Catholic he is still rarely of the Established Church; he is to the backbone, like all his race, credulous, imaginative, a seer, a prophet, or a poet. But the great majority of the race are Roman Catholics, in which religion they find a hundred consolations, and every conceivable method of indulging the imaginative faculties. When the Celt violently casts off this religion, he almost invariably becomes a Jacobin sceptic or a furious democrat. Many of the French Celts act thus, nevertheless they often elect to die in the faith in which they refused to live. The Celt is dirty, indolent, brave, irascible, and treacherous. Not because he is a Catholic, but because he is a Celt, for which reason also he is a Catholic. 'Seignories, monkeries, nunneries, feudalities, do not form, neither do they modify the characters of any people; they are an effect, not a cause. Let chroniclers say what they will, they indicate the character of a race, they do not make that character.' He is unable to understand, or even to enjoy constitutional liberty; he craves for a scientific administration and a swift wise despotism. Preferring revolution to reform—in this differing from the Saxon—he no sooner obtains his liberty than he hastens to elect a tyrant."

THE ANTHROPOLOGICAL REVIEW AND THE ANTHROPOLOGICAL SOCIETY.—The following particulars respecting the *Anthropological Review* may interest some of our readers. The reason of their publication is to enable the Fellows of the Anthropological Society to have some data on which they may be able to form an opinion respecting the desirability of the acceptance of the copyright, which has been offered to them unconditionally, and free from debt:—

60, Paternoster Row, Sept. 12, 1868.

There seems to be a very considerable misunderstanding amongst the Fellows of the Society respecting the connection which actually exists between the *Review* and the Anthropological Society. The *Anthropological Review* is not, and never has been, any more under the control or influence of the

Anthropological Society than is the *Athenæum*. The sum paid for the *Anthropological Review* includes the printing, binding, circulating, and advertising the *Journal of the Anthropological Society*.

With regard to the birth of the *Anthropological Review*, it owes its origin to a period long anterior to the advent of the Anthropological Society, and was originally intended to be published in 1860, under the title of the *Quarterly Journal of Ethnology*. When the *Anthropological Review* was started in 1863, it was not intended to become in any way the organ of the Anthropological Society. The very identical terms on which the *Anthropological Review* undertook to print the *Journal of the Anthropological Society* were offered to and declined by the Ethnological Society.

Those interested in the progress and popularisation of science in this country, may be perhaps glad to know some particulars respecting the early financial history of a scientific periodical, which has become in such a short period so influential as to attract public attention, and so powerful as to be the fear of all those who desire to stifle free inquiry and discussion respecting Anthropological Science.

Cost and receipts of the *Anthropological Review* and *Journal of the Anthropological Society*, for five years, 1863-7 inclusive:—

Dr.	£	s.	d.	Cr.	£	s.	d.
Printing and binding				Received from Anthropological Society of London, to Dec. 31st, 1867	1501	5	6
Nos. 1 to 19	1555	15	11	Due from ditto on Dec. 31st, 1867	312	10	0
Advertising	450	0	0	Received for sale of copies and advertisements, per publishers, up to Dec. 31st, 1867	513	1	7
Translations,* articles, sub-editing, &c., as per receipt	500	0	0	Deficient to Editor	539	18	10
Honoraria to authors of articles not included in the above sum . .	21	0	0				
Books bought for contributors	125	0	0				
Engravings	35	0	0				
Reporting	20	0	0				
Three annual dinners to contributors during first three years . . .	70	0	0				
Postage of free copies of <i>Review</i> and miscellaneous expenses at £5 per No.	90	0	0				
	£2866	15	11		£2866	15	11

So much for the curious; and now for myself. It will be saving me much trouble in answering questions if you will allow me to inform those of your readers who do not know it already, that I originated and have since maintained the *Anthropological Review*; that for six years I have been its sole responsible Editor; and that having been during that period more than repaid for my expenses and trouble in the pleasure I have received thereby, I mean to continue my labours in exactly the same spirit as heretofore.

To all, therefore, whom it may concern, I give notice that I have reserved for my own life the control of the editorial department of the *Anthropological*

* In this item are included translations of many articles which have not yet been printed.

Review, as long as it is not the property of the Anthropological Society, and that it will afterwards be managed by trustees whom I have appointed for that purpose.

The profits which may arise from the sale of the *Review*, as long as it is connected with the Society, will be devoted to the foundation of a medal in the Anthropological Society. It is possible, however, that the Society could conduct the *Review* at a smaller expense than a private individual is able to do. It is for this reason that I have urged, and still urge, the Anthropological Society to accept the copyright of the *Review* unconditionally and free from debt.

With regard to the policy, expediency, or morality of printing the Journal of the Society in connection with the *Anthropological Review*, I shall be happy to give my best thanks to any one who will inform the Council of the Society of a cheaper and, on the whole, a better plan of distributing and advertising their Journal.

Whether the Fellows of the Anthropological Society think it right to publish their Journal at the end of the *Review*, or in any other way, is a matter which alone concerns them. They have often had, and will soon have again, opportunities of expressing their opinion on this point. As matters now stand, I feel bound to continue my labours as Honorary Editor, and to pay the penalty of such distinction if only for the benefit of the Anthropological Society. While however saying this I am fully conscious of the important services which the *Anthropological Review* has it in its power to render to the progress of Anthropological Science, not only in this country but throughout the civilised world. I believe that the *Anthropological Review* supplies a want of the time, and, whether it is supported or opposed by the Anthropological Society or any other learned body, it will still continue to perform the duty for which it was originated.

JAMES HUNT.

DR. J. C. NOTT, HON. F.A.S.L.—The following letter, addressed by Dr. J. C. Nott, late of Mobile, and now of New York, the eminent anthropologist, to Mr. Kenneth R. H. Mackenzie, F.S.A., F.A.S.L., of London, will be read with interest and satisfaction by the scientific world, as it removes to a remote period the great loss anthropological science would have sustained by his premature demise, of which rumours have been current.* The letter arrived too late for insertion in the last number of the *Review*.

“New York, 12th June, 1868.

“No. 16, West Twenty-third Street.

“Kenneth R. H. Mackenzie, Esq., F.S.A., F.A.S.L.

“My dear Sir,—It is but seldom that a poor mortal, particularly an outside barbarian, enjoys the high privilege of reading such a eulogy of himself in a London periodical, as I am indebted to you for in the last number of the *Anthropological Review*, and for which I take this opportunity to return you my most grateful thanks. This is the third time I have been killed off, and had my good deeds ventilated, without an unkind word about the bad ones.

“It grieves me sadly to think you may have all your work to do over again one of these days; and were it not for fear of damaging the reputation of the Society, I would gladly hang myself, and stop my career just at this fortunate juncture, when I have made all the reputation I am capable of, and far more than my vaulting ambition ever aspired to. But, as Mr. Webster

* Journ. A.S.L., vol. vi, pp. lxxix-lxxxiii.

said, in the delirium of his dying moments, 'I still live,' and will live in your *éloge*, but with the melancholy reflection that I can add nothing to my fame, and must put you or some other friend to the trouble of burying me a fourth time.

"At a meeting of the New York Ethnographical Society, a friend, quite to my surprise, and the amusement of the members, produced a sensation by producing and reading the eulogium. This was the first meeting I had attended, and it made quite a merry introduction to all present.

"The mistake with regard to my death doubtless arose from the fact that I lost a brother, Dr. G. A. Nott, Professor of *Materia Medica*, of the Medical School in New Orleans, a few months ago.

"I was, when our terrible civil war broke out, living in Mobile (in the Confederate States), and, through *cordon* by land, and blockade by water, was cut off from all outside resources, and did not, for four years, see a new book from Europe. After the close of the war, for two years I was battering about, looking for a home and a country; and, about a month ago, came to pitch my tent in New York with my family and the fragments of a fortune saved from the horrors of civil war, and here I hope to live and die.

"I, for six years past, till I came to New York, have not seen even a number of the *Anthropological Review*, to say nothing of the many valuable books published during that time; I am now, however, in a congenial atmosphere, and am posting up as fast as I can.

"The problem of race is now being worked out in our country with a vengeance, and on a large scale. I send you a little *brochure*, written at the request of the editor of the New Orleans *Medical Journal*, and published two years ago. It will show you what I then thought about the negro; and all that has transpired since is but a fulfilment of my predictions, which are the plain teachings of anthropology.

"The condition of our Southern States is such that no white man belonging to the soil, who has any self-respect, can live there longer; and for this reason I have quitted the country in which I have lived and prospered for thirty years. The rule at the South now is one not only of austere despotism, but of negro domination. Just think of the old state of South Carolina, with her chivalrous population; the native white population is disfranchised, and the legislature is now composed of one hundred negroes and fifty white, worse than negroes, who cannot read or write. The whole legislature and the civil officers of the State pay but £150 *taxes per annum*, and a tax is levied of £400,000! This is a hard fate for a people who fought for principles, and for a construction of the Constitution, that had been at various times acknowledged and endorsed by all of the old thirteen States that framed the Constitution.

"But, my dear sir, I did not sit down to bother you with politics, but merely to assure you I still live, and hope to have much enjoyment out of the proceedings of the Anthropological Society.

"Very respectfully your obedient servant,

"J. C. NOTT, M.D."

To this letter Mr. Mackenzie replied in the following terms:—

"To J. C. Nott, Esq., M.D., Hon. F.A.S.L.

"My dear Sir,—I am truly glad to receive your welcome communication, and apologise for killing you without a licence. Long may you live to enjoy prosperity, good health, and the satisfaction of seeing the science you have contributed so much and so firmly to establish received in all parts of the

world with the respect it so eminently deserves. I cannot, however, withdraw any expressions I have used in the brief notice I was honoured by being allowed to draw up for presentation at our anniversary meeting last January.

"Your leisure will, I trust, now admit of your resuming the studies interrupted by the late unhappy political condition of the United States, and it is to be hoped that the world will, ere long, profit by your labours, as it has done heretofore.

"What you say on the condition of the black race in America is indeed melancholy, and I fear, even under the wisest legislation, it will take a very long time ere the country will recover from the blow this has aimed at the general prosperity. I have no faith in the advancement of the negro in social life, and over here I have had ample opportunity of seeing coloured people of the best stamp. Las Casas, indeed, left a terrible legacy to the New World, by his supposed humanity.

"I remain, my dear Sir, most faithfully yours,

"KENNETH R. H. MACKENZIE, F.S.A., F.A.S.L.

"London, July 31st, 1868."

THE MANCHESTER ANTHROPOLOGISTS.—Our readers will not be surprised to learn that the Anthropological Society of Manchester is just now in a position of great difficulty, owing to a difference of opinion respecting the discussion of missionary enterprise, and also as to the utility of printing reports of their discussions. No one who knows the foul means which have been used by some parties to arrest the progress of the Anthropological Society of London will be surprised to hear that every sort of difficulty has to be encountered by the anthropologists at Manchester. When this Society was started such a result was expected. A provincial city is a very different place from the metropolis, and we are not therefore surprised that, with pressure from outside and from some differences of opinion from within, there is a chance of the Society suffering very materially. In the first place we ought to say a few words on the discussion which took place last year, and is just about to be re-opened at their first ordinary meeting by the reading of a paper by their President, Mr. George Harris, "On Foreign Missions in Connection with Civilisation and Anthropology." We are fully conscious from reading the public papers last year, and also from what we have since heard, that a great deal of misconception exists as to their object in discussing such a question. There is even amongst themselves a difference of opinion respecting the desirability of discussing such a subject. We thoroughly sympathise with the fears, and admire the manner in which these gentlemen have shown their objection to the course the Council of the Society has decided in taking in this matter. It is their good fortune to have only elected as Fellows those who have shown by their conduct that they are in every sense really gentlemen. This ought to be for them a matter of most sincere gratification, for such can be said of comparatively few other scientific societies. It is, therefore, no small satisfaction to know that, although there is a considerable difference of opinion amongst them as to the advisability of discussing the subject of Christian missions, yet we have the satisfaction of feeling that they are all animated in this matter by one spirit, and that those who desire the subject to be discussed, and those who object to any such discussion, are alike influenced in their opinion solely by an honest desire to do what is best for the interest of the Society and of the science. While we sympathise with those who have retired because this subject is to be discussed, we trust that their fears will prove groundless. We suspect they had good cause to

fear the result on the future progress of the Society. Our past experience leads us to express the belief that the seceding members have shown the greater wisdom; but that the Council has evinced the greater moral courage. Both parties we know are equally zealous and honest: and both equally in the right. Had we taken part in the discussion, we should have sided and voted with those who have temporarily left the Society. The President of the Anthropological Society of London has been appealed to by the Fellows of the Manchester Society. By one party he has been asked to try and prevent the discussion from taking place, by the other to support the decision of the Council. His reply to both parties is as follows:—

“Anthropological Society of London, 4, St. Martin’s Place, W.C.

“September 4th, 1868.

“MY DEAR BRETHREN,—Let me first say most emphatically that when a choice has to be made between the good of science and the good of a society, I, for one, would never hesitate as to which course I should adopt. Your Council are in that position. The discussion of the influence of Christian missions has been forced upon them. You are suffering from one of the inevitable effects of the sins of your parent, the Society in London, over which it is my honour but misfortune to preside. I well remember the discussions which took place before the Anthropological Society of London, and the difficulty I then had in keeping the speakers to the subject in hand. The Society, however, determined that it should be freely and fairly discussed. It was at that discussion that Bishop Colenso first made his appearance before a London audience after his return from Natal. How we came to survive the storm which beset us on that occasion I hardly know. On all sides I was told that the Society could never recover such severe shocks as it continually receives from those pestilential publications called religious newspapers. The character drawn of our Society on that occasion is very much the same sort as that which such papers as the *Morning Advertiser* recently gave the British Association for the Advancement of Science, and as other papers are now giving a somewhat insignificant body in London, called the ‘Dialectical Society,’ which is presided over by Sir John Lubbock, Bart., he having his right-hand man, Professor Huxley, for one of his vice-presidents, and Lord Amberley for his occasional substitute in the chair. Now, hard blows do not kill societies, but sometimes they destroy a man’s character with the ignorant masses who at present inhabit these islands. Nothing could be more universal amongst the religious and Radical press than the condemnation of our Society for daring to discuss the effects of missionary efforts on savage races. You will naturally be anxious to know what was the result? On looking at the history of that period, I have no hesitation in saying that the discussion, on the whole, did us good. It produced, it is true, a secession of members, and a little disturbed our balance sheet; but if it injured us financially, it benefited us scientifically. We were told that it had done the missionary societies good and increased their incomes. Ever since we have been expecting some sort of return, and our treasurer has been fondly hoping that he might receive a substantial acknowledgment of the good we did them. Now, the fact is discussion always does good to the right cause. It looks suspicious if missionaries cry out against discussion. On the contrary, I cannot but think that in the end missionary societies, especially those connected with our National Church, will come to see that we are promoting their interests very materially. By pointing out their failures, we do them a service. If it can be

shown to a rational man that by turning a Mahomedan Negro of West Africa into a Christian Negro, you make him a far worse character, mentally, morally, and physically; then I doubt if such a one would advise a continuation of a process of mental, moral, or physical debasement. Many persons who have travelled in Africa make such an assertion; it will be for you all, if possible in the same spirit to examine into the truth of such a charge. I hope your chairman will strictly bear in view that your Society does not want to know what men believe about this matter, but what they absolutely know from observation or from the writings of others. The opinion of missionaries must be taken from their own words, and not as they issue from missionary societies, unless it is affirmed that all these reports are printed exactly as they are sent home. That Christian missionaries have done good to savage races is most undoubted. But the question is, could they not in some cases do more good? I will not even hint by teaching Mahomedans, but leave the *how* entirely for their own consideration, feeling sure that if they are bent on doing good, they will, if practical philanthropists, find a way without persevering in Utopian crochets.

"Having said so much let me now say a few words on the probable effects of your discussion on your future history, read by the light of the experience of your parent society. At the conclusion of our discussion on the subject a small party of about twenty gentlemen decided on withdrawing from us, and founding another society which would devour ourselves and many other scientific societies. It was formed under the title of the "Victoria Institute," and has always been presided over by that once popular favourite, the Earl of Shaftesbury. I have attended the meetings on one or two occasions, and, unlike the 'Dialectical Society,' I have never found any subject discussed which was not entirely appropriate for a mixed audience. Of the twenty members we lost on that occasion there was only one whose loss we had greatly to deplore, and that was Mr. James Reddie, the zealous honorary secretary of the Victoria Institute. He is a man of crochets with a brain producing wonderful illusions, but one whose speaking always produced laughter, and who is at the same time a scholar and a gentleman. It is, however, most desirable that there should be only one 'Victoria Institute, or philosophical society,' for their philosophy consists only of allowing men of one opinion to enjoy the pleasure of membership of their body. No one can join as a member who does not profess to believe in the theological creed laid down in their rules. This you will no doubt admit is a novel way of pursuing philosophic or scientific investigation; indeed, to call such a body a philosophic society is a monstrous absurdity. The time, however, seems fast approaching when some standard of merit, character, and perhaps of opinion, shall be sought for in all those who are anxious to join a scientific body. With regard, however, to the influence of the Victoria Institute on the progress of anthropological science in this country, it has absolutely produced no effect whatever. This association, although calling itself a scientific body, has really no claim to such a title; it merely exists, and is only interesting as the outcome of the discussion of the subject of Christian missions which was held before the Anthropological Society in London. It was started in entire ignorance of the aim and objects of the London Society, and had it not been founded in the heat of controversy would most assuredly have never come into existence at all. It was then thought, as some now think, that the object of the society in discussing such a question was to injure or expose the uselessness of Christian missions. Never, can I assure you, was

there a more erroneous supposition; we then, as I hope you are now doing, merely desired to know the truth. To state that our object was to attack missionary enterprise is to entirely mistake the facts; the language employed by the advocates of missionary enterprise towards the conduct of the London Society on that occasion was certainly not calculated to inspire the frame of sentiment with which some anthropologists then delivered their opinions.

"I trust that nothing which was said by either party in the excitement of that celebrated debate will now be brought into your discussion. Let both parties give each other credit for a sole desire to know the truth, and I do not fear but that good will eventually come from your discussion. I do not think, however, the day has yet quite arrived when such a subject can be discussed with any great advantage to the progress of science. That some scientific men are animated by a desire to expose what they consider the uselessness of Christian missions, is a fact of which there can be no doubt. Other supporters of such a discussion may be influenced by a desire to injure the Christian religion itself. Such sentiments did not, however, animate the Council of the London Society on that occasion; and I feel equally sure that entirely different sentiments now exist in the breasts of the President and Council of your Society. Let both parties in such a discussion bear strictly in view that truth, and not victory, is the sole legitimate object of all scientific inquiry and discussion; and I have little fear that missionaries will have the sound sense to perceive that anthropologists who in such a spirit conduct their investigations, are really the best friends of missionaries, while anthropologists will, on their part, perceive that missionaries are valuable workers and experimentalisers for many difficult anthropological problems. I cannot, indeed, imagine an anthropologist desiring to put a stop to missionary enterprise. If I heard of one, I should class him in a special category, and he should have for his associates men, although neither idiots nor lunatics, still more objectionable than either. Men afflicted with a combination of vanity and imbecility do, somehow, find their way into every scientific body. They are a disgrace to every Society to which they belong. Some of such characters are *habitués* of many of the London societies. To see their name in print is the sole object of their lives. To discuss with such men is to pay them real homage; while to morally kick them in public is an honour of which they are proud beyond measure. I speak thus plainly, because I know that men who sometimes take part in the discussions before London societies, unfortunately for themselves, often get their speeches reported. Professor Levi, the other day, at Norwich, in reading an admirable paper on Scientific Societies, spoke of the great advantage of a report of the speeches at scientific societies. Our Society in London is nearly the only scientific society in which this plan is adopted. While agreeing with Professor Levi as to the value of these discussions generally, as a means of advancing scientific inquiry and thought, I cannot, at the same time, hide from myself the practical difficulties of such a proceeding. The editors of the journals of scientific societies have the painful duty of applying the pruning knife to such speeches. Never are they able to give satisfaction. I say this, because I want to impress on you that a Society must not be held responsible for the report of some of the speeches which appear in their Journal. At the same time, I cannot but think that the Councils have hitherto been remiss in not issuing strict orders to the secretaries never to insert the speeches of such ranters. Professor Levi, I feel sure, hardly knows the diffi-

culties caused by an official report of the proceedings of our scientific societies, or he would hardly have treated the matter as one purely of unmixed advantage. That it is desirable, I never doubted; but that it is difficult, I am equally sure. Professor Levi spoke of a "judicious abstract" of the discussion. The only really judicious abstract that I could make of some of the speeches occasionally delivered at societies which I frequently attend, would be their entire omission. At the end of last year, the council of one of these societies issued orders to the editor to condense the discussions. This order produced such a "storm in the teapot" as was never before seen. These men do not form a very large percentage in any scientific body, but they league together and demand, in their own peculiar and eccentric manner, to know why their speeches are not reported? The crisis in the history of a scientific body becomes very serious when the speeches of such men are condensed or omitted. Such kindness, I can assure you, they do not appreciate; and, under such circumstances, I should like to ask Professor Levi's advice. How would he like to have the well-nigh impossible task of making a "judicious abstract" of the speeches of some who may attend the society with which he is connected—that well-managed, prosperous, and most useful body, the Statistical Society of London? I mention this here, as having a most practical bearing on the form which your published proceedings shall take. My advice on this point you have sought, and, such as it is, I give it freely. While advocating a "judicious abstract" of the remarks made by the various speakers at the reading of papers, I cannot disguise from you that such a proceeding is attended with great difficulties and great dangers to all who desire to live at peace with their fellows. The poor editor of our journal has made three or four enemies for life by his daring in condensing and putting into English and sense a report of some remarks made at our meetings, or by putting his pen through childish puerilities which, by some strange and unaccountable accident have, in a most marvellous manner, found their way into some of the papers read before the Society. In one instance the editor even dared to follow the custom of the society for five years, and not report the speeches at the general meetings. This brought down upon him emphatic condemnation. How he manages to survive and serenely enjoy life is a mystery. It is only, I believe, because he feels he is doing his duty; and the character and style of his condemnments, is the best proof of his kindness and wisdom. If, therefore, you decide on giving reports of your speeches, you must be more careful than many other scientific societies are in the selection of members; or, without such care, you must be content to continually hear a piteous cry, or bombastic declamation, from the poor wretches who do not perceive how kind the editor is to them. On the whole, I think it best to advise a "judicious abstract" of the discussions which take place before any really scientific society. The true nature and real origin of such cries or declamations of these zealous reformers, will soon become apparent to you should you ever have the misfortune to admit amongst you such a person. I have attentively read your reports from the first, and take this opportunity of saying that I think, on the whole, you will do well to follow the example of your parent society, and print an abstract of your discussions.

"I must end as I began. Do not surrender freedom of discussion to save your society. On the contrary, rather let your society die a public and immediate death, than give up your right to discuss the success of missionary enterprise, or any other subject which you consider comes within the range

of anthropology. We are all engaged in fighting for principles, and not for the success of societies. It is really because love of truth is so strong, that we are hated, and not because our society exists. The science of anthropology has now become a power not only in England, but in Europe. The triumph of anthropology means the downfall of superstition, fanaticism, and sentimental philanthropy. Are these objects not worth fighting for? Your success will depend on your own efforts. Believe me, ever yours faithfully,
 "JAMES HUNT."

THE ANTHROPOLOGICAL AND ETHNOLOGICAL SOCIETIES.—Failure of the Amalgamation Scheme.—In the Journal of the Anthropological Society for the quarter will, we believe, be found the official reports of the delegates of the Anthropological Society respecting the failure of the amalgamation scheme. In our last number, we stated that it failed owing to the objections which Sir Roderick Murchison, and other members of the Council of the Ethnological Society, raised to the word Anthropology. We shall be glad to know that such a report is not true. It may be true that, in a moment of forgetfulness, Sir Roderick might have expressed himself against the word; but, as he stated distinctly in the *Pall Mall Gazette*, that he proposed Professor Huxley as president in order to effect an union, we cannot believe that he would willingly give up such a scheme on account of his objections to the word anthropology. Nor can we credit that Sir Roderick Murchison would have raised one word of objection to the proposal made by the Council of the Anthropological Society, that the selection of name should be left to an united general meeting of the Fellows of both Societies. Never, we believe, were fairer terms offered; and we think there must have been some untold reason why this proposal was not accepted. We shall be very glad to know why this proposal was refused by the Council of the Ethnological Society. This is a question which we think the Council of the Ethnological Society should answer most distinctly. We do not doubt that there were objections to such a plan; but why frustrate the union rather than submit to trifling inconveniences? We confess that, for our part, we at present look with grave suspicion on the fact that this proposal was not accepted. Some of our correspondents hint that this amalgamation of the two societies was desired by the Council of the Ethnological Society on other than purely scientific considerations. We feel bound not to believe this insinuation. We have heard the delegates of the Anthropological Society speak in high terms of two of the delegates of the Ethnological Society, Professor Huxley and Major-Gen. Balfour. We have also heard strong terms used by them respecting the conduct of the third member of the Ethnological committee. It has been rumoured in several quarters that, but for the manner in which Mr. Hyde Clarke misrepresented the finances of the Anthropological Society, the difficulties respecting the acceptance of the name "Anthropological" as the best that could be found, would have been carried in the Ethnological Council, although, perhaps, not unanimously. We commend the attention of our readers to the official reports in the Journal of the Society. The following correspondence may also help to throw light on this question. We need now only add that Dr. Richard King, who is a member of both Councils, has already publicly declared that the negotiations failed simply and solely on the question of name; and yet Mr. Hyde Clarke openly affirms that the negotiations failed on financial grounds, and published this as a fact; while a fortnight later he declares that the amalgamation was frustrated by one person, and that person the one who is known to have desired it more earnestly, and

done more to forward it than any other living man. Why do not the Society appoint a committee of physiologists and pathologists to make a report for their guidance in the treatment necessary for this unique anthropological specimen? We now merely publish the following correspondence:—

“The Anthropological and Ethnological Societies.

“Fleetwood House, Maida Vale, W.

“21st Sept., 1868.

“Sir,—I beg leave to say a few words upon the dispute which has arisen, during my absence from England, concerning the Anthropological Society of London. It seems to me that there rests upon the personal characters of certain Fellows an imputation which has not yet been noticed. Before proceeding further, however, I wish to state that I belong to no clique; a fact which, I think, will be apparent from the pledge given by me at the end of this letter. I allowed myself to be nominated as a member of Council in the summer of this year, upon the representation that the Anthropological and Ethnological Societies were to be united, and that the debt of the former amounted to about £700 (considerably less than one year's income). I had previously served on the Council, but had resigned early in the year 1867. The result of my nomination was, that I was elected a member of Council soon enough to take some part in the discussions upon the proposed union. Three officers of the Anthropological Society (Dr. Hunt, Mr. des Ruffières, and Mr. Brabrook) were appointed to meet three representatives of the Ethnological Society, and at length reported that everything, except the name to be given to the new society, had been arranged to the satisfaction of both sides. Now, the three deputies appointed by the Ethnological Society were Professor Huxley, General Balfour, and Mr. Hyde Clarke. Hence arises a very important question. Did Dr. Hunt, Mr. des Ruffières, and Mr. Brabrook, hoodwink the Council of the Anthropological Society, or did Mr. Hyde Clarke, believing the persons whom he met to be jobbers, puffers, and charlatans, express his willingness to sit at the same council-board with them? This is a dilemma from which Mr. Hyde Clarke's letters to the *Athenæum* leave no escape. Mr. Hyde Clarke denounces the “puffery, jobbery, and charlatanism of the Anthropological Society”; the three Anthropological deputies reported that the three Ethnological deputies, of whom Mr. Hyde Clarke was one, were perfectly willing to ally themselves and their followers with the Anthropological Society, if only they could find a name to their taste. My fellow-councillors and I were assured that there remained no difficulty either of finance or of future management; and that, if the negotiations fell through at all, they could only fall through upon the question of name.

“I shall not trespass on your space by applying any epithets to the person or persons who may have been in fault in this affair; but, should the report of Dr. Hunt, Mr. des Ruffières, and Mr. Brabrook, prove to be correct, I shall, as an independent member of Council, propose another special meeting of the Anthropological Society, for the purpose of expelling Mr. Hyde Clarke; and should that report prove to be false, I shall propose a special meeting for the purpose of expelling Mr. Brabrook, Mr. des Ruffières, and Dr. Hunt himself. Let the issue be clearly understood. I shall, in the one case, propose the expulsion of Mr. Hyde Clarke, not because he has written to the *Athenæum*, or complained of the *Anthropological Review*, or investigated our finances, but because he must have played a doubly treacherous part; firstly, in consenting to give persons whom he believed to be jobbers, puffers, and

charlatans, an equal share with his own friends in the management of a new and very large society; secondly, in turning round, when the negotiations were ended, upon the very persons with whom he had consented to sit at the same council-board, and accusing them of being everything except men of honour and men of science. I shall, in the other case, propose the expulsion of Mr. Brabrook, Mr. des Ruffières, and Dr. Hunt, because they must have committed an unpardonable offence against the Council and against the Society, in deliberately misrepresenting the whole course of the negotiations. It is necessary in the interest of both societies that the real offender or offenders should be discovered. This can easily be done with the assistance of Professor Huxley, General Balfour, and the Council of the Ethnological Society, and I therefore send a copy of this letter to the President and Council of that Society. I send a copy also to Mr. Hyde Clarke, and another to Dr. Hunt, in order that no one may be taken by surprise.

"I am, Sir, your obedient servant,

"To the Editor of the *Athenæum*."

"L. OWEN PIKE.

(Copy.)

"4, St. Martin's Place,

"Sept. 22nd, 1868.

"My dear Mr. Pike,—I have duly received a copy of the letter which you have addressed to the *Athenæum*, of which I am also glad to learn you have sent copies to Professor Huxley and Mr. Hyde Clarke.

"I am very pleased to hear that you propose to bring the subject under the consideration of the Council. Many of the members are still out of England; but I hope to be able to have a meeting early in October. Before then, my official report, as well as that of the Director and Mr. Robert des Ruffières, will be issued to the Fellows of the Society, as both my own and Mr. Brabrook's report is already printed. Mr. Robert des Ruffières has been ill, but I hope his report will also be ready for issue in the official Journal of the Society.

"Dr. Richard King, the founder of the Ethnological Society, is a member of the Councils of both societies, and, I believe he attended the Councils of both societies during these negotiations. You will, perhaps, do well to ask him to attend the next meeting of our Council, which will most likely be held on Wednesday, October 7th, at four o'clock. Believe me, dear Mr. Pike, yours very faithfully,

"JAMES HUNT,

"President of the Anthropological Society of London.

"Luke Owen Pike, Esq., M.A., F.A.S.L., etc."

TO THE EDITOR OF THE ANTHROPOLOGICAL REVIEW.

Sir,—Will you be so kind as to insert a few remarks upon the squabble raised in the bosom of the Anthropological Society, by one or two of its Fellows, if these be not out of place in your valuable publication. I trust that these remarks will lead to the full comprehension of the dispute those readers who have had no opportunity to follow it from the beginning. In May and June, 1867, during the financial crisis, it struck the Council that the Fellows who were in arrears for paying their subscriptions, could not then easily be pressed for paying them; and that until comparatively better times came, it would be imprudent, under the circumstances, to maintain the expenditure of the Society at the rate it was then going on. The Society itself was pretty heavily in arrears with its printer, and it was speedily resolved by the Council to cut down expenses with no sparing hand, and to

clear the Society of its liabilities. The reforms soon told; and the effected savings began immediately to materially decrease the balance against the Society. This was the state of affairs when the annual anniversary general meeting took place in January, 1868. Two or three Fellows, at that meeting, accidentally forgetting, or willingly ignoring, the wise economies then in progress, spoke about the financial position of the Society as if it, instead of daily improving, was unsound and unsatisfactory. Their censure passed rather unnoticed, on account of the general feeling that it was uncalled for. Seven months afterwards the Council, by careful management, had actually reduced the liabilities by more than one half, and brought them to an amount which could no longer appear alarming even to the most timid members. The subscriptions expected to be paid in within a short period, and the assets in the possession of the Society, are quite sufficient to cover the whole debt; and this without speaking of the £1500 or more for which defaulters are still liable to the Society, though not pressed for payment; or the fact that the chief creditor of the Society (the printer) has never pressed, and is at present further than ever from pressing the Society for money.

It was, however, just at this time (August), when the Council more than ever felt the soundness of the Society's financial position, that the same two or three fellows who had spoken at the general meeting, still ignoring the fact of the speedy reduction of the debt, without any warning to the Council, suddenly opened a most regrettable controversy in the *Athenæum* about the *soi-disant* danger of the Society on the question of finances, and attacked the officers and Council in the most ungentlemanly manner, to say the least. Some other motive surely than pure science, must have actuated them. Some shrewd members whisper, that the chief medium of the malcontents is working hard at the board of another society, in order to improve it by all human means, fair or unfair, and attract to it the few timid anthropologists who may be frightened into resigning during the squabble.

Here I conclude; for it is enough to give an *exposé* of the facts, to at once enlist justice on the right side, wherever that may be. I beg to remain, Sir, yours obediently,

F.A.S.L.

September 20th, 1868.

170, South Lambeth Road, S.W.

Sept. 26, 1868.

In the *Athenæum* of to-day, I perceive a letter from a Mr. Hyde Clarke, in which it is stated that "the 'accounts' for 1864, to which your [Mr. Pike's] name appears, reveal a state of affairs which may well induce you to be cautious in impugning the conduct of those who ask an investigation into the real transactions these so-called accounts conceal."

I have hitherto refrained from degrading myself by any controversy with Mr. Hyde Clarke or his supporters; but as the above passage is apparently intended to infer that I was the fabricator of "so-called accounts" designed to "conceal" some "real transactions" which were hid from the Society, I beg to state that these accounts were carefully prepared from the books of the Society by myself, approved by the then treasurer, Dr. R. S. Charnock, and audited by two independent Fellows, Messrs. Beavan and Pike. If Mr. Clarke will illustrate more directly his charges against the accuracy of these accounts, I shall be able more definitely to specify the general imputation of mendacity which I now make respecting him and his writings.

C. CARTER BLAKE.

3, Finsbury Square, London, Sept. 24th, 1868.

A short time ago I heard a distinguished man (an officer of the Ethnological Society) remark that the Anthropological Society was being eaten up by internal dissensions, and that he himself intended to do all in his power to ruin it. I now gather, from recent letters in the *Athenæum*, whence this gentleman derived his information; and I also believe that he will soon discover that his informant, whom I regard as a diseased excrescence on an otherwise healthy and vigorous constitution, will shortly be removed from the body to which he at present belongs, either by a surgical operation, or by frequent applications of caustic.

It is easy also to divine, after what has occurred, why the Ethnological Society wanted to exact other terms than those originally acceded to by its President when the amalgamation scheme was on the *tapis*. When the Ethnological Society's Council awake to the realisation of the way they have been deceived, what will they say?

The late attacks, however, on the Anthropological Society, so far from injuring it, will, I believe, have an exactly opposite effect.

Unjust and unmanly as these attacks on the Society's finances, etc., are pronounced on all sides, the result of them will only be to attach warm friends still more nearly, and to enlist those who have hitherto been only lukewarm friends into closer union and make them more zealous workers in our cause, and more earnest well-wishers for our success.

H. BEIGEL, M.D.,

Chairman of Finance and Publication Committee
of the Anthropological Society of London.

BOUCHER DE PERTHES.—Another of the Honorary Fellows of the Anthropological Society of London has passed away, in the estimable and amiable Boucher de Perthes, of Abbeville. He was the originator of the modern science of Archaic Anthropology, especially in relation to worked flints.

WE learn that there is a probability of Ex-governor Eyre being nominated as the next president of the Anthropological Society of London. We think that no better selection could possibly be made. Mr. Eyre's actual knowledge of the native Australians, and of the mixed-breed population of our West India Islands, is perhaps unsurpassed by any living man; while his well known humanity will do much to remove the erroneous impression in the minds of the ignorant that the Fellows of the Anthropological Society have an antipathy to the lower species of humanity. On this subject, we cannot do better than protest, as we have before done, on the wholesale extermination of the natives of Australia. The following is going the round of the public papers without any protest from our mock humanitarians, whose sympathy seems confined to the full-flavoured negro of West Africa:—

“News from Carpentaria announces the murder of Mr. W. Manson (once inspector of police in Queensland), with a Chinese companion, by the blacks. How the murder was avenged is related by a correspondent of a Brisbane paper as follows:—“I much regret to state that the blacks have become very troublesome about here lately. Within ten miles of this place they speared and cut steaks from the rumps of several horses. As soon as it was known, the native police, under Sub-inspector Uhr, went out and, I am informed, succeeded in shooting upwards of thirty blacks. No sooner was this done than a report came in that Mr. Cannon had been murdered by blacks at Liddle and Hetzer's station, near the Norman. Mr. Uhr went off immediately in that direction, and his success, I hear, was complete. One mob

of fourteen he rounded up; another mob of nine, and a last mob of eight, he succeeded with his troopers in shooting. In the latter lot there was one black, who would not die after receiving eighteen or twenty bullets; but a trooper speedily put an end to his existence by smashing his skull. In the camp of the last lot of blacks Mr. Uhr found a compass belonging to Mr. Manson, of the Norman, and a revolver belonging to a Chinaman. He then followed the tracks of the sheep Manson and the Chinaman had a short time before passed with, and in a water hole found the bodies of poor Manson and the Chinaman cut about and mutilated in the most frightful manner. Cannon's body has also been found. Everybody in the district is delighted with the wholesale slaughter dealt out by the native police, and thank Mr. Uhr for his energy in ridding the district of fifty-nine myalls."

ANTHROPOLOGICAL CONGRESS.—We hear that there is some intention of holding in London or Paris, either next year or in 1870, a general congress of European and American anthropologists. We believe that the step will meet with the approval of the chief anthropological societies of Europe and America. It is not however yet decided whether the congress will be held London or Paris; the congress will, we believe, be presided over in either case by Prof. Broca. Dr. Carter Blake has been nominated general secretary to the organising committee; we shall be able to give further details in our next issue.

BRITISH ASSOCIATION.—Our report of the recent meeting of the British Association must be postponed, as well as our remarks on the papers read at Norwich on Archaic Anthropology, or, as it was there denominated, "Prehistoric Archæology."

ANTHROPOLOGICAL LABORATORY.—We learn that it is contemplated to establish in London an anthropological laboratory, after the same plan as the one recently established by Prof. Broca in Paris. Students at this laboratory will be instructed in all the different branches of the science of anthropology. We hail the establishment of such a laboratory with much satisfaction, and we shall be glad to do all we can to render it a success.

THE FINANCES OF THE ETHNOLOGICAL SOCIETY.—At the last annual meeting a member of the present Council of the Ethnological Society made some remarks on the financial condition of the Ethnological Society. We believe he was not then a member of the Council of this Society, but now his ambition is gratified he will, if he likes to try, get his eyes opened on this subject. The real facts, we believe, are these:—It was found, during the recent attempt to unite the Ethnological and Anthropological Societies, that, allowing each society nine per cent. of life compounders, that the Ethnological Society has an excess on this head of about twenty per cent. The actual figure we believe to be that in the Ethnological Society there is a debt from life compositions not invested of £240 for every hundred members. This will give the Anthropological Society to have a debt in the then much larger number of Fellows of £1680. The entire liabilities of the Anthropological Society we learn do not amount to £800, and this will probably be all recovered for defaults and stock of books in hand. The nine per cent. of life compositions is invested in furniture, &c., with the Anthropological Society; the result of the whole is that the Anthropological Society is as good as free from debt, while there is a debt of £240 for every hundred members in the Ethnological Society. Could not both societies unite in getting up a fancy bazaar to pay each other's debts or liabilities?

CAPTAIN BURTON does not intend to return to England at present; he is

so much pleased with his South American life that he feels no inclination to relinquish it. We understand that he is now busily engaged annotating the second volume of Waitz's *Anthropology of Primitive Peoples*, the English edition of which has been forwarded to him for that purpose by Mr. J. Fred. Collingwood. Captain Burton's notes cannot fail to add very materially to the value of this elaborate work on the different races of men inhabiting Africa. The Council of the Anthropological Society is, we believe, ready to order it to be printed immediately the MS. returns to England.

RETZIUS.—The English edition of the collected Anthropological writings of Retzius was commenced printing in the autumn of 1866. The financial crisis of that period so much affected the financial condition of the Anthropological Society, that the Council ordered the printing to be stopped. A portion of the work was however at that time printed, and we believe that the Council will be able, with the co-operation of the body of Fellows, to now issue the work without further delay.

MEMOIRS OF THE ANTHROPOLOGICAL SOCIETY.—The third volume of the Memoirs of the Society is now nearly half printed, and will, we believe, be of equal scientific value to the two other important and valuable volumes which have been published in this series.

THE GUATUSO INDIANS OF COSTA RICA.—Much interest has been attracted of late to these Indians, and especially by Dr. Diezmann's present of a skull of a Rio Frio Indian to the Anthropological Society (see p. clxxvii, *Journal of the Society*). The stone implements, also presented by the learned doctor, are undoubtedly of interest; but the method of *emmanchement* to which, I believe, he has not called attention, is still more so. Mr. J. J. Burgess, of the Chontales Mining Company, has now in his possession one of these implements mounted in the natural helve. The wooden handle is coarsely rounded, and the axe is inserted not near the end of the handle, but towards the middle, in such a manner that a large part of the wooden handle extends outward and beyond the implantation of the axe. I have never myself seen such a case of implantation; but Dr. Louis Lartet assures me that similar instances of this most singular *emmanchement* have been observed by him from the Swiss *pfahlbauten*.

C. CARTER BLAKE.

WE learn that Mr. Ephraim G. Squier, Hon. F.A.S.L., is now collecting a series of most important observations on the skulls of the Peruvian races, which will be shortly published.

DR. NOTT, Hon. F.A.S.L., is, we are happy to say, engaged in active practice in New York, having left Mobile. He is as staunchly devoted to consistent anthropological opinions as in the days of the publication of *Types of Mankind*; but he regrets extremely that the late war has cut him off from the receipt of many scientific memoirs, which appeared between the years 1861 and 1865.

ANTHROPOLOGY IN CENTRAL AMERICA.—We believe that an attempt was made in March last, by several anthropologists in Central America, to establish a system of co-ordination of observations in anthropology and to obtain reliable statistics on the proportion of the mixed breeds in Nicaragua. A preliminary meeting took place at the Hotel Sirena, Granada de Nicaragua, Dr. C. Carter Blake in the chair, and Colonel Limburg, U.S.A., in the vice-chair. Several Spanish, French, and German gentlemen were present, and the proceedings were carried on in Spanish. Dr. A. Downing, Local Secretary for Granada, promised to place certain skulls and ancient implements derived from ancient Diri graves near Granada at the disposal of the An-

thropological Society of London. It was resolved that a Local Anthropological Society should be founded, to meet in the first week of every month during the dry season, and Colonel Limburg was elected Honorary Secretary, to prepare regulations, etc. The sudden death of the gallant officer from yellow fever, and the departure of Dr. Blake for England, has abruptly terminated, however, the proceedings for the present.

ARCHAIC ANTHROPOLOGY.—We understand that the President and the Director of the Anthropological Society of London have announced their intention of attending the meeting of the International Congress of Archaic Anthropology which is to be held next year, in the beginning of July, at Copenhagen. We understand that Dr. Hunt will afterwards again visit Norway to complete his observations for his paper on the "Physical Characters of the Modern Norwegian". Mr. Brabrook intends, we believe, at the same time to visit the Museums of Christiana and Stockholm.

SIR RODERICK MURCHISON AND PROFESSOR HUXLEY.—We have to express our deep regret if any remarks we made in our last number have given the slightest offence to either Sir Roderick Murchison or Professor Huxley. Some, whose opinions we value, have thought that our remarks on these gentlemen were either sarcastic or "slightly satirical." We can only say in reply, that we were informed that Sir Roderick Murchison had objected to the word anthropology. With regard to our own opinion of Sir Roderick Murchison, it will be found by referring to the first volume of this publication. We have nothing to withdraw from what we then said of Sir Roderick, and we still believe him to be the very best president of any scientific society. We then said, "We heartily coincide with Mr. Crawford's remarks, 'that nature evidently intended Sir Roderick Murchison to be a president. He combined in a most happy proportion firmness and amenity, and always made the meetings over which he presided pleasant and profitable,'" p. 463. We further said, "On the whole, therefore, we have no hesitation in saying that the general result of the meeting must be considered satisfactory to anthropologists. Several circumstances combined to make Section E one of the most popular sections, as indeed it always has been when at all properly conducted. In the first place, the Section was presided over by the prince of presidents, who was a host in himself, and who, we are bound to admit, contributed far more than any other man to make Section E popular, and its proceedings satisfactory. Sir R. Murchison was free from the little-mindedness shown by some of his associates. His whole conduct in the chair was both fair and honest; and all his exertions were used to render the meeting agreeable to all parties. Thus, we know, he frequently felt it his duty to remain at his post to his own serious inconvenience. We can only regret that his other high duties, as one of the chief rulers of the Association, caused him to occasionally absent himself. There was no one at all capable of filling the post like Sir Roderick. It is no disparagement that his two countrymen who acted occasionally in his absence, were far from being so successful in their presidency as their eminent friend." There must, we feel sure, be some mistake or misunderstanding in the report that Sir Roderick objected to the word anthropology—an idle rumour of mischief-makers. In 1863, we know, as a fact, and not as a rumour, that Sir Roderick used these noble words: he "hoped that the science of anthropology, which had been founded by his friends, Blumenbach, Retzius, and Von Baer, would, ere long, be recognised by the scientific world." We do not believe that Sir Roderick would deliberately oppose the science, or even the name for the science, which

was used by these three eminent men. Blumenbach, Retzius, and Von Baer, all used the word anthropology just as it is being used at present by every scientific man in Europe. Every English anthropologist looks with the greatest veneration on all these great men.

With reference to Prof. Huxley we will only say that his present position is a most anomalous and unsatisfactory one. His good name and fair reputation have become for the moment tinged by his apparent connection with the doings of Mr. Hyde Clarke; we feel sure that the recent disgraceful conduct of a member of his Council will be as much condemned by him as we condemn the conduct of one of the members of the Council of the Anthropological Society. Both are equally disgraceful to the societies to which they belong. Our pages have so often borne testimony to the zeal and ability of Prof. Huxley that it is not necessary here to repeat our admiration of them.

With regard to the Ethnological Society we will only here reprint what we said in 1863, and are ever ready to repeat. "We are as much interested in the result of Ethnological science as of general Anthropology. There may be differences of opinions as to the best means of advancing the science of mankind; but we are sure that there is no difference of opinion as to the importance of Ethnology, or the science of races. Nor do we think that any man is worthy of the name of an ethnologist who looks with disfavour on those anthropologists who believe that the science of mankind embraces something more than ethnology; rather ought they to rejoice to see the great success which is attending the labours of their fellow-workers. The British Association is for the advancement of science, perfectly regardless of personal opinions or party cliques; we feel sure, therefore, that it only requires a little time to remove any jealousy that may exist in the breasts of some ethnologists respecting the success attending the labours of anthropologists. Let them learn not to quarrel with the decrees of nature. Astrology was not arrested in her progress by the clamours of the astrologers; nor will anthropologists cease to develop the extent, magnitude, and importance of their science by the invectives of ethnologists. Rather let them develop their own subject, and look with rejoicing on the beneficent wave which will ere long remove them from their present state of isolation, and raise them to their place as one of the branches of light which will illuminate the great system of organic life."

WE HAVE much pleasure in announcing that the prize of one hundred and fifty guineas offered by the Eisteddfod for the best essay on *The Origin of the English Nation*, has been awarded by the judge, Lord Strangford, to Dr. John Beddoe, Vice-President of the Anthropological Society of London. We heartily congratulate Dr. Beddoe on his success. Dr. Beddoe has long occupied a high place amongst British anthropologists, and we are glad to be able to make public his recent success. We trust this important essay will soon be published. The MS. is the property of the Eisteddfod, but it is somewhat uncertain when they will publish it. It is possible that we may be able to give it to our readers in our own columns.

WE have received from Mr. Luke Burke a letter informing us that he has no present intention of again attempting another issue of his *Ethnological Journal*. He says that we have made him responsible for a third failure. About the same time we received a letter from Mr. Mackenzie, calling our attention to the fact that Mr. Burke's *Ethnological Journal* has already failed on three occasions, and that in our notice we did not mention the issue of

The Quarterly Journal of Ethnology, which took place about 1850. We are really sorry that Mr. Burke cannot be induced to publish his most interesting periodical. We only wish that it were in our power to induce Mr. Burke again to take his pen and enlighten his associates as to the value and influence of race distinction in humanity. We never knew a time when Mr. Burke's services were more needed.

NICARAGUAN ANTHROPOLOGY.—It is to be anticipated that our knowledge of the anthropology of Nicaragua is likely to receive an impulse of importance. Since the return of Dr. Carter Blake, another Fellow of our Society has gone to reside in that country. We allude to Mr. H. G. Williams, late Local Secretary for Ceará, North Brazil, who by this time has probably arrived at the mines, and who has promised to use his best exertions on behalf of anthropological science throughout the Chontales district.

GEORGE R. GLIDDON.—Mr. Kenneth R. H. Mackenzie is far advanced in his completion of a fitting memoir of the late George R. Gliddon, the enthusiastic egyptologist and anthropologist, assisted by Mrs. Gliddon. An important and interesting series of letters illustrative of the literary history of *Types of Mankind and Indigenous Races of the Earth*, addressed to Dr. J. Barnard Davis, V.P.A.S.L., F.S.A., will be given by that gentleman's kind permission. Mr. Mackenzie desires us to announce that he will be greatly indebted for any addition to his materials.

A CAVE STORY.—A correspondent of a paper in New York professes to have discovered a magnificent artificial cavern in the Hudson palisades. The description is ornate, and omits no details which could add to the interest (or improbability) of the story of discovery. The cave is said to be fully one mile in length and at least half a mile wide, with a vaulted roof, higher than that of Trinity Church, supported by innumerable pillars, which must have been erected by the hand of man many centuries since, and furnished with innumerable side recesses, ante-chambers, and long winding passages of the most wonderful construction. Ruins, thousands of years old, are found, together with the mouldering bones of beings of enormous stature, "as belonging to a race of giants that formerly inhabited the earth." The floors are as smooth and hard as granite, though covered deep with the dust of centuries. Here and there a lower deep is discernible through the all-pervading gloom, with spacious stone steps leading thereto. From these mysterious cavities the sound of rushing waters falls upon the ear, with other reverberations of a strange, unearthly character. Cabalistic signs cover the bases of some of the pillars, while figures bearing a close resemblance to sphynxes, deaths' heads and mummies, as if of Egyptian design, adorn various portions of the walls and roof. The famous Sun hoax was constructed with a little more plausibility.

AMERICAN PRE-HISTORIC REMAINS.—Researches are being made among the pre-historic remains in the Mississippi Valley, one object of which is to make a full collection of ancient art, representing the archæology of the northern division of the western continent. The mounds on the American Bottom, in Illinois, are comprised in two groups constituting a single grand system. The number of them, including those on the American Bluff, is nearly two hundred, of various shapes and sizes, some being hardly raised above the general level, and others rising to a height of ninety feet. They are entirely composed of earth, and constructed with perfect regularity. It is beyond doubt that every mound was elevated by human labour, and it is thought that these tumuli were all erected by the same people. Mr. De

Haas writes to a western paper describing some of the remains found in these mounds. There are, it seems, two kinds of pottery found there; one is fine, compact, close-grained, kiln-burned, painted, and tastefully ornamented, and proves much skill. The other is coarse, rude, of irregular thickness, sun-dried, ornamentative without taste; and some of the finer quality occasionally shows a polishing or glazing, leaving minute striæ, as if done with a tuft of grass dipped into a *barbotte*. In making some excavations on the plain, a short distance west of the large mound, Mr. De Haas discovered large quantities of pottery in connection with human remains. Some of them were rude and quite heavy. One was clearly a cinerary urn. The stone weapons, implements, and ornaments indicate two classes, one represents the palæolithic, or undressed stone age; the other the neolithic, or polished stone age, of Sir John Lubbock. Some of the specimens of the finer quality are described as of exquisite skill and workmanship, and are of porphyry, hornblende, granite, serpentine, nephrite, and the hardest varieties of amphibolic rock. Agricultural implements have been found in these mounds, unlike anything of the kind discovered elsewhere. The hoe of the mound builders is said to be but little inferior to that of our own generation of patent agricultural tools. The small quartz weapons of this ancient people are very fine; ranging from the common horn stone up through all the varieties to the purest calcedony. The celts or axes are of almost every style and finish, some being very large, weighing over ten pounds. A gigantic implement far surpasses these in size, some weighing over twenty-five pounds. The use of the latter was probably to dress hides or crush corn. Mortars and pestles have been recovered, as well as pipes, discs and porphyritic rings for games. According to the discoverer above referred to, "the ornaments with which this unknown race decorated their persons, the weapons with which they fought, the implements with which they slew their game, and the vessels with which their domestic board was served with viands, have all been recovered, with a large number of miscellaneous articles in stone, which constitute, with those from other antiquarian locations, one of the most extensive and valuable collections of early American art yet made."

SICILY.—In Sicily, on one of the plateaux of the Cassaro mountain, ruins have been discovered which indicate the existence of a great city, whose origin dates from the period when a colony of Syracusans established themselves in this spot. According to the historians, this city can be no other than the ancient Cиастро. The walls have a development of 2,154 yards, and are 9 ft. 10 in. thick; the materials are stratified marly limestone, well chiselled. The entire circumference of the town is about 6,400 yards. It was divided into many quarters, and in the eastern portion the ruins of a temple are visible. Not far from this city there exists another locality called Castro-Novo, of very ancient origin.

To the Editor of the Anthropological Review.

KITCHEN-MIDDEN IN BRITANY, AT DOELAN. SIR,—Perhaps the following notes concerning an apparently abnormal kitchen midden on the Coast of Finistère may interest some of your readers:—

In the summer of 1866, while staying at the little fishing village of Doëlan, on the coast of Finistère, Mr. Peyron and myself were struck with an artificial-looking, grass-covered, mound situated on a little headland named Bec-au-tuch, which forms the northern side of the creek of Doëlan. We accordingly set to work opening it, an operation which was greatly facilitated

by an excavation in one side of the mound, which was being made by the peasants of the neighbourhood for the sake of loose flat stones with which to repair their dykes or walls.

The mound in question stands as a small irregular boss on the bare rock (consisting here of metamorphic schists). The greatest height, about the centre, did not exceed six feet. The upper part of the hillock was covered by a thin layer of soil; immediately below this came the true kitchen-midden, consisting of a layer, between three and four feet thick, of the shells of edible molluscs: these were, the common limpet, the periwinkle, and the cockle, all three in abundance, a few oysters (not found here at the present time, although common a few miles north), and a few débris of ormers. All these shells were white, and readily crumbled to pieces.

This heap of shells rested upon a very rudely-arranged layer of flattish flakes of stone (mica-schist), say three inches or so in thickness, below which not a shell was to be seen. The space intervening between this covering of stones and the rocky base of the knoll was filled with a black animal mould containing a large number of bones. These bones were well seen *in situ*, but crumbled into dust as soon as they were removed; many were human, but the greater number, although not determined, evidently belong to small mammalia, such as the dog or fox, etc. . . . After a good deal of grubbing in this bone-bearing black mould, Mr. Peyron disclosed to view an almost perfect human skull; upon attempting to extract it from the soft matrix, however, it fell into dust like the rest of the bones, with the exception of a considerable portion of the maxilla and some teeth—four, I think. These, with such of the other bones as we managed to preserve, are now in the possession of the “Société Polymathique du Morbihan,” and are, I presume, in their museum at Vannes.

I need not point out that the interest connected with this mound lies in the curious, and to me, new fact of the superposition of a true kitchen-midden of the ordinary type on an older and covered (however rudely it was still covered) heap of animal remains of a totally different character. Not a single bone being found in the shelly portion, and no shell in the black earth or bony part.

To my mind, notwithstanding the accompanying foreign animal remains, it seems clear that the lower portion containing the skull and the human bones is an old burial place or small tumulus; and not, as might, perhaps, be suggested, an older kitchen-midden belonging to people addicted to cannibalism. The covering of flat stones of itself seems enough to show that some kind of respect or awe was attached to the contents of the heap, and that it was not a mere pile of refuse.

No marks of any sort were observed on any of the bones; but I do not attach any importance to this, as the state of the remains was such that, had there been any, they might very easily have been overlooked. No implements, nor, indeed, any signs of human workmanship were found.

If a tumulus, it is extraordinary that later people should have chosen it as a convenient surface on which to make a kitchen-midden. If, on the other hand, it be a mere refuse heap, the layer of stones with which it is covered is very difficult to account for.

I must leave it to more competent judges to decide this question, and will be happy to give any information in my power on the subject.

G. A. LEBOUR, F.R.G.S., etc.,

Of the Geological Survey of England and Wales.

Chollerford, Hexham, 18th September, 1868.